1790--1890

BAPTIST CHURCH,

GRANVILLE, MASS.

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1790. 1890.

CENTENNIAL

OF THE

BAPTIST CHURCH

IN GRANVILLE, MASS.

JANUARY 15, 1890.

Springfield, Mass.:
CLARK W. BRYAN & CO., Printers.
1890.

NAMES OF CONSTITUENT MEMBERS.

DAVID ROSE,
AARON SPELLMAN,
OLIVER SPELLMAN,
STEPHEN SPELLMAN,
ELIJAH SPELLMAN,
NOAH FAIRNUM,
JESSE MILLER,
JUSTIN COOLEY,
JOY HANDY,
TIMOTHY SPELLMAN,
BENJAMIN STOWE,
LEMUEL CROSSMAN,
THOMAS STEADMAN,
SAMUEL STEADMAN,
JOHN ROOT,
SIBYL BARLOW,
DEBORAH SPELLMAN,
LOIS SPELLMAN,
LUCINA SPELLMAN,
HANNAH SPELLMAN,
DESIRE FAIRNUM,
MARTHA GILLETT,
SARAH ROSE,
MARY STEADMAN,
ELIZABETH GILLETT.

ORDER OF SERVICES.

Rev. W. H. Eaton in Charge.

10.30 A. M.

Doxology.

Invocation, - - - - Rev. Thomas Terry.

Singing—"Song of the Soldier."

Scripture Reading.

Anthem—"O Lord most merciful."

Prayer, - - - Rev. Harlan P. Smith.

Hymn 518—"Centennial edition."

Sermon, - - - Rev. S. D. Phelps, D. D.

Prayer.

Hymn—"Glorious things of Thee are spoken."

Benediction.

Dinner from 12 to 2 o'clock in the Chapel.

AFTERNOON.

2 o'clock.

Anthem—"Nearer my God to Thee."

Scripture Reading, - - Rev. F. S. Quick.

Prayer, - - - - Rev. E. M. Waterbury.

Historical Address, - - Rev. Harlan P. Smith.

Hymn 634—"Centennial edition."

Addresses by Former Pastors and Others.

Singing—"Traveling Home."

Benediction.

Tea from 5 to 7 in the Chapel.

EVENING.

7 o'clock—Dedication of Chapel.

Anthem—"And it shall come to pass in the last days."
Invocation, - - - - Rev. A. C. Hussey.
Scripture Reading, - - Rev. J. E. Dinsmore.
Prayer, - - - - - Rev. J. M. Rockwood.
Singing (male voices)—"Steering for Home."
Sermon, - - - - - - Rev. A. S. Brown.
Address.
Prayer, - - - - Rev. Geo. W. Davis.
Hymn—"Meet me there."
Benediction.

Social Greetings.

ADDRESS OF WELCOME.

By Dea. Jacob Root.*

Brethren and Friends:—We are glad to welcome you to our church home on this occasion, so full of meaning to us; and we pray that God may bless all the services of this day to all our hearts.

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* Since the celebration, this good man, who had been deacon for 39 years, has fell on sleep.

ELEMENTS OF CHURCH POWER.

By Rev. S. Dryden Phelps, D. D.

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1 Tim., iii. 15.—The church of the living God, the pillar and ground of the truth.

It is not expected that I shall trace at all the history of this church whose centennial is celebrated to-day. That interesting service is assigned to another, whom we shall all delight to hear. It is pleasant to note, however, that this close of a hundred years of history is among or closely follows other centennial observances of special importance. It was in the first year of President Washington's occupancy of that new national office that this church was organized and commenced that ecclesiastical life which has continued through the administrations of all our presidents to this hour. All the church's original members years ago passed to their reward, and other generations have followed them; but the church still lives—is indeed taking on new life and vigor. In what does such persistent vitality consist? Is it not in her union, even identity with her living Lord and Head? The prophet Jeremiah, discerning the coming Christ, said, "This is his name

whereby he shall be called, The Lord our righteousness;" picturing his church, he added, "This is the name whereby she shall be called, The Lord our righteousness." Jesus himself set forth this union and identity when he said to his disciples, "I am the light of the world," and again, "Ye are the light of the world." In both there is "the power of an endless life."

The church was unquestionably designed by its Founder to be a great power among men, a mighty spiritual force in the world. If the text is in any sense obscure—if its architectural imagery is not altogether clear—it is evident that its terms express the idea of energy and strength. The system of divine revelation, involving the kingdom of redemption and the destinies of men, finds a strong stay and support in the institution appointed by Christ to evangelize the world. The church of the living God is the pillar and ground of the truth. As the pillar upholds and sustains the edifice, so the church, in her scriptural form and sphere, maintains the truth of God. That truth rests on the church for a ground of support, as a building rests on its foundation. Appointed as the receptacle, the conservator, and the promulgator of gospel truth, the church is the medium through which God makes that truth a mighty power among men. In our Saviour's last prayer with his disciples, he asked that they should not be taken out of the world, but kept from its evil. He had given them his message, the ordinances, the elements of the church, and he desired them to remain in a perpetual suc-

cession and allegiance to his laws, in a unity of faith and love, that the world might believe on him. On this platform the apostles preached, built, and wrought. The local church, or Christianity organized under their evangelical labors, was everywhere, by the power of the living God, the pillar and ground of the truth—maintaining that truth against every form of error, diffusing and extending it in the face of every obstacle it had to encounter. Hence there was a superhuman power in the apostolic and primitive church. She was, in her conquests, a miracle-worker under God.

The subject, then, to which I invite your attention is CHURCH POWER. If the community where the church exists is won to Christ and salvation, and so to the highest morality, and if the world itself is evangelized, the result in each case must be reached by the exercise of this power—by the revelation and application of the elements of Divine energy lodged in the gospel church. Let us search for some of these elements.

1. There is a power in the very *structure* or organization of the church of Christ. The latest unfoldings of inspired truth, the filling out of the plan of mercy to save men, are found in the New Testament. There we reach the mind of Christ—the full ministration of the Spirit—through the appointed methods of grace. There the church of the living God, purchased by the blood of his Son, assumes the form designed by its Head. There it stands forth, the divine and heavenly organism, for the

manifestation of Christ's glory and the Spirit's work to attract and evangelize the race. It differs materially from the former organization, constructed according to the pattern shown in the mount. That was preparatory—this, final. That was cumbersome—this, simple. That was a mixture of the earthly and the heavenly—this is all spiritual. That was looking and waiting for Christ—this receives and enthrones him. The structure is changed. The rites are changed. The purpose is changed. The prominent idea in the gospel church, the true source of its life and power, is spirituality embodied, organized, consecrated, according to divine laws. It is a kingdom not of this world. All its subjects have personal faith in Christ. Ancient Israel were all nominally, and by rites and ceremonies, God's people; still, many of them were unregenerate. He promised by the prophets a new and better covenant, which he established under the ministry and sacrifice of his Son. The writer of the Epistle to the Hebrews thus refers to and describes it, quoting from Jeremiah: "This is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest of them." This passage is often misapplied to a millennial state. But it describes God's people under

the gospel, every one of whom, great and small, old and young, has a personal experimental knowledge of the Lord and Saviour. They are each and all regenerate, having grace and truth in the heart and fellowship with God. This is sometimes called the invisible, or universal, church of Christ.

Out of this company of Christians arises the visible or organized church of the living God—a local body, to be stationed here and there, where there are converted souls to be gathered into such a church. It is of this organization—the local, separate, independent, visible church—that the apostles so often speak in their epistles, and that is so frequently mentioned in the inspired accounts of their labors. The church in Jerusalem, in Antioch, in Philippi, in Corinth, and the churches in Galatia, and the seven churches in Asia, were each and all such local, visible, organized churches, with their proper officers, pastors, and deacons. Such is the simple structure of the gospel church—a body of believers in Christ, banded or covenanted together, observing the ordinances as the symbols of their faith, obeying the commands of their Lord as the work of their lives.

Is there power in such an organization? Look at the first Christian churches thus constituted. What lights they were in the darkness! What conquests they made! How the most formidable combinations of Judaism, paganism, idolatry and sin wasted away before them! The presence of Christ and of the Holy Spirit is promised to

those observing the divine appointments, and they are invincible. Individuals, though converted, accomplish little, if anything, remaining in isolation. They neglect positive commands. They are shorn of power. Christ enjoins the church relation, and it is essential to enlist and combine his disciples in efforts to overthrow the institutions of Satan, and uphold the truth against sin and error. Men, however good and useful, die; but churches live on, with increasing power and usefulness, from age to age, if they have the gospel structure and spirit; and so in time they shall conquer the world for their Divine Head.

2. There is power in the *unity* of the church and the *bond* of that unity. The local church is a company of baptized believers, associated by covenant in the faith and fellowship of the gospel. Such were the first churches. Faith brought them to Christ, and baptism brought them into confessed membership. Then "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." They first gave themselves to the Lord in full obedience, and then to each other in love and confidence—united to Christ and to one another in holy spiritual ties, a body holding the truth in love, each member in harmony and sympathy with all. If each professed disciple is a true believer, there is a common unity of experimental faith and love. Christ is in all, the hope of glory. And nothing mars that unity but the imperfections of human nature. They are all brethren, all on the same level, with one for their Master, even

Christ. Is there not power in such a unity, the oneness of such a brotherhood? The covenant basis, the cementing bond, is *love*—love to Christ, love to each other. The same Father's arms embrace them; the same precious blood redeems them; the same indwelling Spirit sanctifies them; the same unchanging Word feasts and unites them; the same grace sustains them; and the same glorious destiny awaits them. Chosen out of this world, brought together in this church unity whose bond is love and peace, there must be a mighty power in such an organization, or it fails to apprehend its position. It is a city upon a hill. It is an edifice of "living stones, built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ—an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvelous light." Each member of this church is a priest in the sense of going directly to God through Christ, and making known his request by prayer and supplication. There is no other priest in the Christian church, and no need of any between the member and the Head. Were this sacred unity and its holy bond more manifest in a more marked and profound spirituality, how obvious and influential would be the church's power! In this heavenly fellowship and harmony, in her grand proportions and Christly spirit, the church would look forth as the morning in her brightness, as the moon in her gentle

beauty, as the sun in her warmth and influence, as an army with banners in her aggressive and victorious might.

3. Another element of church power is its *Divine vitality.* This is implied in its structure, as comprising professedly only regenerated persons, those who have passed from death unto life. They are a redeemed brotherhood, separated unto God, called to be saints. Every member is endowed with a new supernatural life; a life of heavenward tendency; a life hid with Christ in God. It is a divine creation, a birth from above. It is a resurrection from the death of sin. It is a vital union with Christ, as the branches with the vine, as the body with the head. It is a partaking of the divine nature; Christ in the soul and life; the inhabitation of the new man by the Spirit of God. This is the mystery of human salvation, yet a conscious reality in every Christian experience. This spiritual vitality constitutes the church's true inherent and motive power in the community and the world. This is the medium of Christ's victories; the line along which life flows to men; for salvation must come out of Zion. In no other soil can the world-healing tree of life grow. And just in proportion as this supernatural element exists, is developed, and bears sway in the church, will be her power. If it be feeble in its hold and faint in its expression, the church will have a corresponding weakness. If it be strong and pervasive, healthy and vigorous, the church will manifest in her work and influence a Godlike energy. The strength of her divine head is diffused through all her activities,

and she prevails by her power with God and men. Oh, if every member of a single church was truly *inspired* with this higher life in Christ, and there dwelt as in the summit of divine influence and love, "filled unto all the fullness of God," what a power to all around that church would be! Though its membership were few, and its worldy consideration less, its light would be sun-like and its energy as the force of gravitation. Three Hebrews in Babylon, standing in the power of God, could subvert an empire; and the Galilean disciples, baptized with the Holy Spirit, could turn the world upside down. The feebleness by which this divine vitality is possessed and manifested is the cause of the church's inefficiency. In many of her members the light is under a bushel; her life is choked and clogged with worldliness; her connection with the vital fountain is not close and continuous. When only a few, comparatively, under a divine refreshing, are roused and lifted to a nearer and holier walk with God, how marked is the church's power in the conversion of souls! What would be the sublime exhibition and glorious result of that spiritual energy, were the whole body light, love, and action!

4. Much of the church's power consists in her *supreme allegiance to Christ her Head.* Her structure and obligation, her pledge of fealty, require this. The church is no mere society or voluntary association like those often formed by men to promote certain objects. It rests on no uncertain foundation. Membership is not merely optional,

and subordinate to other claims. The church is an organization peculiar, unique, differing from every other, and can have no rival, no substitute. It exists by divine authority; its elements are prepared by divine agency; its ordinances, laws, and officers are of divine designation; its life is in a divine head; its mission is divinely appointed. This view of the church implies every virtue of piety and morality in its members, and the revelation and promotion of that virtue through its organization and life. Nothing opposed to the gospel of Christ, no allegiance elsewhere incompatible with this, no forsaking the church because it crosses the track of inferior or secular associations, will be cherished or approved. Allegiance to Christ is supreme and perpetual, and his seamless robe must not be rent for any worldly object or secular society, however strong may be the tendencies thither of our prejudices or attachments. Christ is identified with the church, lives in its life, speaks in its teaching, is set forth in its ordinances; and to forsake the church, because our opinions or inferior relations are disturbed, is to withdraw supreme allegiance to Christ, and transfer it elsewhere. When this is done the church's power is weakened, her influence is lessened, and her divine head is dishonored. But when true loyalty is maintained, when the church is preferred above one's chief joy, and her unity, authority, and witness are sustained, even at the sacrifice of personal feeling, because it is the church, and Christ and the Spirit dwell in it for the perfecting of the saints and the salvation of men—how mighty, how perva-

sive, how resistless is its power! It stands firm, the breakwater of sin and passion. Its light burns on more steady and bright. The gates of hell do not prevail against it. Its campaigns are aggressive and culminate in a succession of glorious victories as it marches through the years and the centuries.

5. There is power also in the church's *worship and ordinances*, when pervaded by the right spirit and administration. The temple worship, with its imposing forms, was a power felt by the participant and the observer. The simpler worship, under the gospel, is yet mightier in its spirituality. The church's prayers, often an inspiration of the Holy Spirit, and the communion of man with God in the grasp of a living faith upon his promises and purposes, are a wielded power influential in results infinitely surpassing all that the mightiest human instrumentalities can compass. The lone member, on the mount of prayer, may evoke from the sea the cloud freighted with blessings for a desolate heritage. A whole church thus united in supplicating God for mercy and salvation, what mountain difficulties vanish, and what oaks of Bashan bow before the breath of God! What sublime spiritual conquests are achieved through the prayer of faith, while the endorsing and according AMEN is a thrill and shout ot triumph!

The service of song in the house of the Lord, when offered in the spirit and expressed in vocal harmony and energy, the united act of a *worshiping* assembly, has a profound influence upon the heart, mellowing and moulding

the life, where it lingers like the sweet raptures of Heaven. So of the Holy Scriptures properly read and heard, and weighed. So of every act of worship when the attitude, and spirit, and participation are becoming the place and the Being adored and praised. Much of impressive power is lost by listless formality, by perfunctory performance, by irreverent neglect, by heartless isolation, by world-freighted thoughts.

The ordinances of the church are deeply and tenderly influential, and are designed, by him who appointed them as the symbols of his sacrifice and truth, to aid the preaching of the gospel as "the power of God unto salvation to every one that believeth." What a powerful sermon there is in the baptismal, burial and resurrection with Christ, a present and lively emblem to the believer, as by it he enters the church, of the ground of his hope, his Christian experience in dying to sin and rising to a new life, the profession of his faith in the crucified and risen Saviour, and the anticipated consummation of his final triumph. He treads in the footsteps of his Lord, and no marvel that he goes on his way rejoicing. And often, as witnessed by others, how solemn and impressive is the scene upon hitherto indifferent hearts, not infrequently convicting of sin and leading to Christ. The Lord's Supper, following baptism, is another mute but powerful preacher, affecting and moving us more deeply than eloquent words. We hear from the broken bread the language of Jesus, "This is my body which is broken for you." The wine, the fruit of

the clusters crushed, poured forth, reveals to us and for us the suffering, bleeding, dying Lamb of God. "It is agony buying privilege, and death feeding life; and the sinner feasting in peace on the Saviour's trophies and spoils." Subduing and overpowering scene! These are the church's sacraments, and their frequent observance among a living body of believers is a mighty auxiliary to the truth as it is in Jesus.

In this connection the social character of the church—its sweet fellowship, its mutual interest and sympathy, its brotherly recognition and love, its family home, its serene and cheerful happiness, sometimes its joy unspeakable and full of glory, as linked to its worship, its sacraments and services and uplifting songs—should be considered as an element of its power; its power to attract and win the world to Christ and to its fold, as furnishing purer pleasures, higher enjoyments, and more congenial and helpful associations than anything earth can give. How often is this element of influence overlooked, not manifested and consecrated to the glory of Christ; and hence the world and even a portion of the church seek for enjoyment in inferior or sinful pleasures.

6. Another element of the church's power is in its *teaching*, a term including every method of its holding forth the word of life. The body of Christ is full of light, ever giving out instruction—preaching through her divinely called ministry, witnessing and exhorting through all her membership in the exercise of their gifts, making known

God's word in the family, the Sunday school, and by other instrumentalities. Every member has an experience to tell, a prayer to offer, the Lord's song to sing, a cross to bear, some helpful word to utter, by which the light of all may so shine that others, seeing their good works, shall glorify God. By example, by a holy life, by a thousand ways, the disciples of Christ can teach his religion, and make it a widening and conquering power. By deeds of kindness and mercy, by charities that never fail for the relief of the poor and for supplying means of grace for the destitute, by liberal contributions for the support of missions at home and abroad—by such Christly beneficence and sacrifice, diffusing light and saving knowledge, the power of the church pervades the community and is felt the world over.

7. I name one more element of church power, the mightiest on the human side, *ceaseless activity*. Already anticipated in part, it includes Christian warfare, aggressive force against the powers of darkness, assaulting sin and evil and overcoming them, manfully taking up the cross and following Christ, engaging heartily in the work of the Lord, striving to save the lost and win the world to Immanuel's reign. By whatever term this may be expressed, the meaning is consecration and fidelity to God at all times, and readiness to obey as in the offered prayer, "Lord, what wilt thou have me to do?" This is so obvious that, if there were time, I need not dwell upon it. But it is as important as it is obvious. Many churches are lan-

guishing and uninfluential to-day because they are inactive. They are not fully in the Christian warfare; nor standing up for Jesus; nor helping themselves; nor unitedly, one and all, sustaining their own church and worship; not doing valiant service for God that he may do great things for them. Think what vast and varied resources are opened and offered to the church. Ceaseless activity will secure them. Faithful waiting upon God will realize them. The highest elements of prosperity and power in a church are not human but divine. We must ever bear this in mind, heart, and effort; for if we fail here the glory is departed.

A church cannot fail to live, endure, prosper, be influential and useful, that has incorporated into its organization and life these elements of spiritual power: the gospel model maintained in a regenerated membership, separate from the world; a real unity in the covenant or bond of love; a divine vitality as a result of the indwelling Christ and the Spirit; supreme allegiance to the church's Head; Christian worship and ordinances maintained in the right spirit and way; ever teaching or holding forth the word of life, with unfailing benevolence; and ceaseless activity in Christian work and warfare. With these characteristics the church, though small, is strong—God's appointed instrumentality of salvation, a pillar and ground of the truth.

In the possession of these elements, this church set on a hill has maintained its life and light, its power and in-

fluence, for a hundred years! What changes, vicissitudes, and tender memories cluster around its history through this eventful period!

To-day thought's current backward rolls,
Through time's unceasing flow,
And finds a band of faithful souls
A hundred years ago.
They gathered here and formed the church,
'Mid earnest prayers and tears;
Their work sublime outlived their time—
It spans a hundred years.

They bore the banner as they might,
And clung in faith to God;
True to the truth and strong for right,
The church has safely stood.
Faint, yet pursuing, sorely tried,
Sometimes dark seemed the day,
Then came the light with the Spirit's might,
And harvests cheered their way.

In humble temples here they reared,
And gave unto the Lord,
His grace and glory oft appeared—
They feasted on the word.
So they their generations served,
Patient 'mid hopes and fears;
They worked and wept, the true faith kept,
And live a hundred years.

What faithful watchmen on these walls
Have sped the gospel sound!
And many a soul, the Christ who calls,
Has heard and sought and found.

With joy these shepherds of the flock
  Welcomed each ransomed one ;
And down the tide they led the bride
  The way the Lord had gone.

And here, when prayers and toils were o'er,
  These hundred years gone by,
How many saints have reached the shore
  That holds their home on high !
From sacred scenes, communions sweet,
  And Zion's songs divine,
They soared above to realms of love,
  And there in glory shine.

What changeful years ! Saints pass away,
  The church survives all strife ;
Her home enlarged we throng to-day,
  And mark her strength and life.
Still may she live and flourish here,
  With heavenly beauty bloom,
And thousands be won to God's dear Son
  The hundred years to come.

HISTORICAL ADDRESS.

By the Rev. Harlan P. Smith.

One hundred years a Baptist church. A century of history written. The very thought of it is soul-inspiring—especially when we contemplate the fact that the century just past has witnessed to some of the greatest revolutions and changes in a world's history; but *more* especially to the Christian, when he remembers that the century past has had more to do with the carrying out of the great commission, "Go ye into all the world and preach the gospel to every creature," than any ten centuries preceding it. Like her Lord, this church was born at a time of peace. A few years prior to her beginning, the country had been startled by the bugle calling men to arms, and this town had given men and money, blood and treasure. Christian believers became Christian soldiers, and won the fight. But the arms had been hung up before 1790, and this church began its career when men were occupied with the peaceful pursuits of peaceful citizens. We would we could speak of a century of peace; but, alas! we are obliged to chronicle the fact that three times over this fair land has been ploughed with the furrows of carnage and these peaceful hills rung with the

tocsin of war. But it has been a century of mighty advances, notwithstanding this. It has been a century prolific in all manner of research, invention, and construction that conduce to the highest civilization. I think we may truthfully say that in it men have climbed higher and dug deeper and roamed farther than ever before. The earth, the air, the sky, the sea have become the servants of man as never before, and thus the word of God fulfilled: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: O Lord our Lord, how excellent is thy name in all the earth."

During these marvelous changes, this church has been permitted to live; and now, on its one-hundredth birthday, its friends gather for greetings and congratulations.

Happy privilege to greet a church, united and strong, after a century of service, and congratulate her that she has been permitted to live at such a time, and have her hand upon the work of helping to shape the future of this world, and to lay some of the fair colored stones in the temple of God. How natural, too, that when the children are gathered home to celebrate a mother's birthday, that the spirit of reminiscence should ask a place in the circle, or at the feast, and crave the privilege of recounting some of the experiences of the past. How could such an event be made complete except we heard of the early days and early struggles; the cradle and the cradle song; the child-

Bedford

hood; the old house, and an hundred things or experiences that are worth treasuring among memories' jewels!

How many questions leap to the lips of the children How came you to this place and from whence? What led to your settlement? Where was the first house and how many rooms? Who were your neighbors and are any living yet? How did the country look when you first saw it? Tell us some stories out of your past; read to us from the book of memory.

Listen children and you shall hear: One hundred and four years before this church came into being, the two towns of Granville and Tolland were owned by an Indian chief by the name of Toto. This tract was fifteen miles long and six miles wide on an average, and contained 41,200 acres. Some idea of the value of real estate may be gained when you consider that Toto sold this land for a flint-lock gun and sixteen brass buttons. The property changed hands two or three times, until in 1736 the pioneer settlers came in and built their first rude houses. At this time, and up to 1754 when Granville was incorporated as a district, the place was known as Bradford. The pioneer settler was Samuel Bancroft. The first house built was in the southwest, or what is now Tolland, and such were the apprehensions of trouble from the Indians that this first house had the capacity of a fort. But history says "no one ever perished by the tomahawk among these hills."

Among the names of the founders and builders of the town are Cooley, Rose, Gillett, Spellman, Root, Marvin,

Bates, Granger, Harvey, Hatch, Phelps, Gibbons, and many others whom we might name. Men of the puritan type. Men of steel. Men who when the call came for troops to contend against foreign invasion and domination, fired by the spirit of liberty, were ready to answer the call. And yet we are informed it was not because they loved to war. A spirit of peace pervaded these valleys, and these men petitioned Congress to do all in its power to avert the calamities of war. But such was their spirit of independence that when there was some talk of an alliance with France they sent a remonstrance to Congress.

Some very amusing stories are related of some of those early men. Of one Josiah Hatch it is told that driving to church one day in winter the road was so icy that the horse was unable to make much headway up the hill, when the old gentleman exclaimed, "Well, if this is the way to heaven, I'm not going," turned his horse and drove home. We venture the remark, he is not the only one who has turned back for the hardness of the way.

Granville has been the birthplace of many men who have stood high in the world of letters, law, art, science and religion. We are chiefly interested to-day with religion.

Among these early men in the Congregational body, were Rev. Gurdon Hall, who died on the India mission field, born here six years before this church was constituted. Gamaliel S. Olds, an eminent scholar and divine, was born here in 1777, and during the early history of this church this town and many another was thrilled by the eloquence of

the great colored preacher, Lemuel Haynes. Brought up by Deacon David Rose and getting his education by the light of pine knots, he proved the possibilities that are before the poorest in this land. It is said that every Saturday the deacon made him read a sermon at worship. One evening the colored young man slipped in one of his own. The deacon, greatly delighted and edified, enquired, "Lemuel, whose work is that? Is it Davies', or Watts', or Whitefield's?" He thought it was Whitefield's. The young man blushed, hesitated, but confessed, *It is Lemuel's.* We might say of the Congregational church, to which these men belonged, that it was the state church at this time, though the separation of church and state was about complete. The doctrine of "Liberty of Conscience" was being sown broadcast. In 1790 we had but forty Baptist churches in the state. In this association but one—the church at Wales, organized in 1736. The church at Agawam was organized about two weeks later than this. The old church on Zion's Hill, in Suffield, was the nearest, and this light had been burning for twenty-one years. In 1786, four years prior to the birth of this church, and just one hundred years from the sale of the land by Toto, the Indian, Granville became a town. It was named in honor of John Carteret, Earle of Granville, though it has been held by some that it took its name from the grand valley that divides the east and west portions of the town. Tolland was not set off until 1810.

The few years prior to 1790 were years marked by some

agitation amongst the churches of this state, for false doctrine was rife, and many Christians were turned away from the truth The Rev. Solomon Stoddard, minister at Northampton years before, had taught that baptism was a converting ordinance, and that all baptised persons might come lawfully to the Lord's table, though destitute of true religion. This doctrine found supporters in the Congregational churches; it also met with much opposition. About 1770 the doctrine was discussed in open town meeting in this place, and a council was called to settle matters. There was but one church here at that time, the First Congregationalist, having as pastor the Rev. Jeddediah Smith, who was a supporter of the Stoddardean doctrine.

The result was that the doors of the church were thrown open, and persons with no pretence to piety sat at the Lord's table, and half-way covenanters flocked to the bowl with their children for sprinkling. Now came a split in the church. A company of pious people calling themselves separates began meeting in a barn. The church called them covenant-breakers, and tried in vain to win them back. This split broke the power of the church and brought her into disrepute, and when in 1777 she came back to the old covenant, the seperates *had been* excluded on the one hand, and now the Stoddardeans *were* on the other, and as Dr. Cooley, her pastor for many years, said in an historical address, "She was like a cottage in a vineyard, or a besieged city."

Meantime the doctrines of the Baptists had been gain-

ing ground. The seed truth scattered by Roger Williams had already made Rhode Island white with harvest, and Massachusetts was to be. The stir about doctrine led to an examination of God's word, and people who would not otherwise have been, were turned to the Baptist church and a strict conformity to the word of God, by the spread of false doctrine. Examination of God's word gave liberty to many.

In 1789 a call was issued by a few in the place asking the Baptist churches in the vicinity to come by delegates and set them apart as an independent Baptist church.

Accordingly on January 15th, 1790, the First church in Suffield and the First and Second in Westfield met by their delegates in a private house in this place and were duly organized as a council. Rev. John Hastings was chosen Moderator and Rev. Adam Hamilton Clerk. After hearing the report and statements of the brethren here, it was unanimously voted by the ten brethren of the council, "That they believed God in His providence had called these brethren to unite in erecting the standard of the truth and form themselves into a church, and that the council give to them the right hand of fellowship in the gospel and bid them God speed." And the records of a meeting, held February 17th, read that "After prayer proceeded to adopt as the rule of faith and practice the platform of the Westfield church." Then they stood up and solemnly attempted to take the covenant.

This band thus organized into a church counted twenty-five. Their names may be found on page 3.

And thus was launched on the billows of time this little church, which was to bear its part in saving men who were going down in sin.

These brethren and sisters first celebrated the Lord's Supper the following June. The records covering much of the early history of the church are lost, and so we are obliged to pick up what we can from different sources, and out of it try to get as near to the facts as possible.

There was only occasional preaching at the first, and this in private houses. This was the sect everywhere spoken against, and no special popularity was to be gained by being a Baptist minister. It took courage in those days to step out from the standing order and join these little bands. Their cause was unpopular. They were branded as fanatics. They had no houses of worship; and against these in Granville an edict of excommunication had been passed by the old church. But the truth made them free and courageous.

Illustrative of the decision of character needful in those days to come out, Father Felton, so long a pastor here, speaks in an historical sketch of a man who used to stand midway between the Congregational church and the house where the Baptists met, looking first one way, then the other, undecided as to which meeting he should attend.

In the year 1798, Rev. Christopher Miner was settled as minister here, and, according to a letter written by one who professed to know, he served the church as regular minister until 1808. He is spoken of as a pious and de-

voted man of God, who by his faithfulness was a means of great good here. During his pastorate the church grew. In one year thirty were baptized, and in 1810 the church had increased to eighty-two members.

Rev. Jonathan Sheldon was ordained on October 21, 1807, and served the church for a time.

In 1811, Rev. Thomas Steadman was licensed to preach the gospel.

From Elder Miner's pastorate to the year 1817, as near as I can learn, the church was served by these brethren spoken of, and others who came as an occasional supply. I find no record of a regularly-settled pastor during this time.

It was at this period that the church was in the midst of deep waters. A very trying case of discipline was begun, at this time, which was a cause of sorrow for years. It must be remembered that the church was spread all over the town, many residing eight and nine miles distant, in what is now Tolland. In 1816, the brethren in Tolland were dismissed, to form a church there. That church has long since become extinct, its members having removed to Ohio.

This division weakened the church here, but still she moved forward. In 1817, a council was called to set apart Brother Silas Root to the work of the ministry. Brother Root was a resident of the town. He was ordained the first Wednesday in June—several churches sending delegates. So great had been the change of feel-

1817

ing on the part of the Congregationalist brethren in twenty-five years, that they offered their church for the ordination services to these whom they had excommunicated, and their offer was accepted with gratitude.

Father Root, as he was familiarly called, was the pastor of this church for eighteen years. Of him it has been said that he bore the burden and heat of the day. The records of the church during this pastorate are missing, but some who lived then still remain to witness to the fidelity and faith of this good man. During this pastorate, the number of the church was small. From eighty-two in 1810 they had fallen off to nineteen in 1827, and reached low-water mark in 1834, when they reported only eighteen members. But, we must remember, a large company had left—some to form the Tolland church, others to distant parts of the country. The words of praise spoken years afterward by another pastor, at an associational meeting, were not too strong, I am sure; that, "If the results of his labors could be chronicled, it would be apparent that he constituted the mainspring which has kept the machinery of this church in motion. This good man lived upon his own farm and wrought to support himself, and preached to the people. His salary ranged from twenty to fifty dollars per year. I had in hand one subscription-list, amounting to sixteen dollars and forty-six cents for the year. One man's subscription was seventeen cents; another's, twenty-five cents, to be paid in work; another's, fifty cents, to be paid in goods.

This man, under God, pulled the church through trying times; supported a family of seven children; sent one boy to college, at an expense of six hundred dollars; in 1824, saw the first house of worship built and helped to build it, and, when he died, left sons (one of them the present deacon), who still remain to do glorious work in the church their father loved, and give more in a single year for missions than their father ever received as a salary for preaching. You cannot measure a man's work by the time he lives. But, just before he closed his labors—in 1835—he was permitted to witness a revival. Rev. Messrs. Griffin, Archibald of Middlefield, Bridges of Southwick, and Child and Wright of Westfield, helped in this work, which resulted in the addition of eighteen—thus making the number thirty-six—and also added several to the Congregational church.

Father Root was followed by Rev. Richard Griffin, who was ordained July 8th, 1835, and continued with the church one year and two months.

The next pastor was Rev. John Higbee, who came from New Milford, and was ordained November 23d, 1837. He continued until April, 1841, or about three and a half years.

Rev. Richard Griffin returned to the church again, and labored for nearly six months, or until May, 1842.

Rev. Luther Stone labored with the church from January, 1843, to September, same year.

At a meeting held March 23d, 1844, it was voted to extend a call to Rev. George I. Felton, of Chatham, to be-

come pastor. The call was accepted, and Brother Felton began his labors April 1st. This was the beginning of the longest pastorate in the history of the church, for Brother Felton labored here for twenty-one years, or until January, 1865. There had been a slow but steady increase in membership for eight years, until, at the time of his beginning, the membership stood fifty-two. Of the years of faithful service rendered by this man of God, and the many changes occurring, I cannot speak in this paper in detail. During his pastorate the progress of the church was onward. The later years were marked by the greatest civil contest that ever swept a nation, and this church, with others, gave its sons and sent its cry to heaven for the God of Sabaoth to give success to the cause of the *Union*. This church took a decided stand against slavery, and, in 1850, took up a collection to help Rev. *Edmund Kelly*, colored pastor in New Bedford, purchase his wife and four children out of bondage.

During Brother Felton's pastorate seventy-five were received into the church. He lived to see all but ten of those who were members when he came pass away, and four churches become extinct. At the time of his resignation, he had been for several years the oldest or longest settled pastor in the association, and with one exception oldest pastor in Massachusetts. Through his efforts, ably seconded by the brethren of the church, this present house was erected, and dedicated December 19, 1849, the sermon being preached by Rev. John Alden. The church

was helped in this work by brethren from without. One lady in Worcester gave fifty-five dollars, on this wise: She had promised five dollars, and the pastor called upon her to collect the pledge. She passed him a ten-dollar bill, and he did not discover it until he had reached home, whereupon he wrote an apology and returned five dollars. She immediately sent him a check for fifty dollars more. Two gentlemen, Mr. Bacon of St. Louis and Mr. Joseph West of New York, gave each fifty dollars toward the bell which was placed in the tower in 1863. January 15, 1864, this long and faithful pastorate ended. Brother Felton closed by preaching a sermon from Josh. xxiii: 11—"Take good heed therefore unto yourselves that ye love the Lord your God." It was a tender and earnest sermon, recounting past experience and commending the flock to God. In the manuscript of this sermon I found a little slip bearing the following memoranda:

Deaths, 400; Marriages, 70; Professors, 300; Sermons, 2,100; Prayer Meetings, 3,150.

What a record for one pastorate in a country church!

Father Felton spent six years as pastor in Colebrook, Conn., and two years in Bloomfield. While in Bloomfield he was sricken with paralysis, and never fully recovered. He came back here, and finished his career in the midst of old friends.

He fell on sleep here January 31, 1885, leaving a wife who had stood faithfully by his side through all the years of toil, and who sits with us to-day; a son, Dr. George H.

Felton, who is a professor in our Leland University at New Orleans, and whose presence and service each summer are a great blessing to the church, and a daughter, the wife of the present Deacon William H. Spellman.

Rev. Alexander McLean came to the pastorate in June, 1865, and continued as pastor for four years. Just prior to his coming in the spring, Father Fitz came upon the ground and stirred the people by his plainness, and as a result seventeen were baptized into the church, bringing the number up to eighty-three. Brother McLean did a good work in his four years, holding the church steady to its work.

He was succeeded by Rev. Edward Humphrey, who began January, 1870, and closed his labors December 1, 1871. The following September, in 1872, Rev. S. C. Chandler became pastor, continuing until August 1, 1874. September 13th, the church voted unanimously to call Rev. D. A. Dearborn to the pastorate. This was not the first time he had been called to this people. But this call he accepted, and began November 8, 1874, laboring earnestly and preaching faithfully for six and a half years, or until 1881. The church increased in numbers and influence during this pastorate. Mr. Dearborn preached six hundred sermons and attended eight hundred prayer meetings, closing up his labors with a baptism. He still lives among us in the association, and his presence is always welcome, for he is looked up to as one of the fathers. His best years have been spent here, and we all joy at his presence to-day as the master of ceremonies. Rev. C. Lewis Thomson preached here in 1881 for several

months, and his short pastorate marks a pleasant spot in this history. He was permitted to baptise several, among them the wife of Father Felton, who up to this time had not been a member of the Baptist church. In the spring of 1882, Rev. H. M. Heywood became pastor, and continued until March, 1884. It is very unfortunate that we have no record of the doings of the church from 1875 to 1884.

Rev. Robert Bennet came to the pastorate in May, 1884, and was with the church until April, 1886. Testimonies come from many to the faithfulness of these men. From this time unto December, 1887, the church was supplied for the most part by Rev. A. S. Brown, at which time he was unanimously called to the pastorate. So desirous was the church that he should assume the work that they waited on him until May 3, 1888, when his acceptance was read. Brother Brown's work is so recent that I hardly need refer to it, and yet I ought to say that under this pastorate the church have assumed new work and been brought to a condition of harmony and prosperity that is cheering.

This pastor was permitted to see twenty-two gathered into the church, and the church lifted up, both spiritually and materially. The new and pleasant chapel to be dedicated this evening will remain, we hope, as a witness to the work of this brother in his first pastorate. It is fitting that he should be present to preach the dedicatory sermon this evening. The prayers of the church are with him in his new field of labor. He closed his labors as pastor October 1, 1889, to accept a call to Norwich, Conn.

Since then the church have called one brother from Connecticut, but he declined, and at present she is without a pastor. It is fitting we should unite in our prayers that God may send a man to bear forward a work so long and faithfully prosecuted by such a succession of godly men as are counted in this history of a century of pastorates.

During these hundred years the church has been served by a faithful and godly set of men as deacons. One of its first being Elijah Spellman. And it is significant that the grandson of this man is one of the present deacons of the church.

It is worthy of note that our Mrs. Rockefeller of New York is the great-granddaughter of Stephen Spellman, one of the first members of this church. This is the man to whom Dr. Cooley refers in his address whose prayers, for his son at the Thanksgiving ball, were answered in such a manner that balls were not in fashion in Granville for a whole generation or more. I should be glad to chronicle the names of all the men who have served the church as deacons, but am able to mention only one more, Mr. Collins, who served the church for twenty-five years, and whose wife still lives and is a member of the church. The present deacons are Jacob S. Root, elected in 1851, Orville Carpenter was elected December 31, 1864, but asked the church to release him; whereupon, they voted not to do so, and he has served since. William H. Spellman was elected deacon in 1868. These three are with us as deacons to-day.

The church has had a good succession of clerks.

Father Felton was clerk for a number of years, and few men write a plainer hand or keep a better record. Brother John A. Root was also clerk for a number of years. The present clerk is T. A. James.

The other offices of the church have been filled by faithful men from the beginning. Father Felton, in his closing address, speaks particularly of the efficiency with which the singing has always been conducted. No church of its size has had better singing than this, and the children more than sustain the reputation of the fathers. For thirty years Mr. Augustine Holcomb served the church as chorister, and many are the testimonials of his fidelity and zeal in keeping up the standard of music. He gave both time and money without stint.

In December, 1866, a committee was chosen to procure a church organ, and it was put in place in January, 1867. In the year 1874, a proposition was made by Mr. Holcomb, the chorister, to add to the back of the church room enough for a choir gallery. Accordingly, this was done, to the great improvement of the church and advantage of the choir.

Up to 1873, the church had owned no parsonage; each minister living in his own or a hired house. An attempt was made to purchase as early as 1867, but it failed. In this year (1873) a committee was appointed to see what could be done. Three buildings were available: Father Felton's property, Edgar Holcomb's, and the academy building. It was finally decided to purchase the *latter*

and put it in order; and so the church has a good house for its ministers.

In the year 1801, this church was admitted into the Danbury Association, Connecticut. This association covered a large section of the state of Connecticut, and reached across the lines into New York and Massachusetts. Delegates from this church were sent to Middletown, to the association, one year. In 1810, they were dismissed from the Danbury to unite with the Westfield association, but, for some reason, did not until 1825—the Southwick church joining at the same meeting. Since then this church has sustained a vital connection with the association, and, with the exception of two or three years, sent delegates and letters. It has been its privilege to entertain the association three different times: in 1839, 1867, and 1880.

The Sabbath-school was organized about 1835, and chiefly through the efforts of two young men, who were students at Suffield, and came as supplies: John Higby (afterward pastor) and William Reed. The Bible that lies upon the desk was the gift of Mrs. Clarissa Root Bancroft, of Hartford, Connecticut.

The church has always been careful to maintain and carry forward disciplinary measures when it seemed best for the interest of the cause of Christ. But I am glad to note that, after going through the records of three or four churches, I find that this church has had less of such work than others. All that she has done has been with great

kindness to offenders and a desire to save them from making shipwreck.

Her history has been marked by seasons of revival, with rejoicing, and by seasons of mourning for the desolations of Zion. In 1844, three Saturday afternoons in succession were observed as seasons of fasting and prayer, with confession of sin; and, in 1870, the church voted to set apart fifteen minutes each day (beginning at 7 o'clock a. m.) to pray for a revival.

The beginning of her missionary work dates back over fifty years. The church was not strong financially, and many Christians and some ministers were not very ardent supporters of missions in foreign lands at that time, but the rather opposed such work. This church could only with difficulty meet her own expenses, and for a season was helped by the convention. But there was more than one who felt that if charity began at home it did not stop there, and that *scattering* meant *increasing*. Regular contributions to the various benevolent objects began in 1847; since which time the church has kept pace with other churches in the work. One brother writes me of meetings he attended over fifty years ago, in the old church, in which the burden of prayer was that God would open the doors of other lands to his church. In one of these meetings he made his first offering—of twenty-five cents; since which times he has been permitted to give many dollars, and all the doors are open. One of our

missionaries to Burmah is the daughter of one of the pastors: Miss S. J. Higby.

The money for the current expenses of the church used always to come by subscription. In the earlier days there was, I find, a male and a female subscription. But all money raised was through voluntary offerings. The method of suppers was never resorted to in the olden time. But if a man made a subscription he was expected to pay it, and in case of default was most likely to see the sheriff. One young man was pressed to pay, and his father came to his rescue and offered to settle if the suit was withdrawn. The sum received was fifteen dollars, and what to do with it was the question: and, as the church owed a small debt on the new building, it was voted to apply what of this money was left, after paying expense of suit, to the debt. No record is left of the balance. I fear the debt was not helped much, unless court bills and justice fees were smaller than now.

But time fails me to tell of many interesting things during the life of this church. I have thought I should like to have been present at some of her feasts. When I read of Uncle John Vassar in a covenant meeting, I did not wonder the clerk wrote: "A very precious season."

But the fathers who labored are for the most part gone. On March 21st, 1851, the last of the little band that kindled this light—Abigail Gillett—died, aged seventy-six years; and, on one page and one date—the evening of September 12th, 1846—I read the following: "Died, at

six o'clock, Rev. Silas Root, and, at eleven, Dea. Elijah Spellman." The deacon's last appearance in the church reminds a brother of the patriarch who "worshiped leaning on the top of his staff." "They rest from their labors, and their works do follow them." During the century, three hundred and five persons have been connected with this church. The present membership stands at 101—one for every year and one to begin the new century.

Soon after this church came the Congregational church in West Granville—1797. Later on came the Methodists. These churches each have good houses to-day, and good men to serve them. The relations between this church and the others have always been pleasant. Union services are held on stated occasions, and a spirit of love and peace prevails. We may be thankful as Baptists that, if these cannot say with us, "One Lord, one Faith, one Baptism," they are more than half-way covenanters, for they subscribe to *two-thirds*, and pray on, "'till we all come into the unity of faith."

Thus have I attempted to record what I could of your past life and experience, brethren of the Granville church. Your history marks a most wonderful epoch in human affairs and in the church of God. The year of your birth the first census of the United States was taken. From the five to six millions of the colonies we have pushed on and up to a probable sixty millions at this present time. Seven years before you, a cobbler by the name of ***William***

Carey was baptized in the river *Nen.* Three years before you, he became pastor of the Baptist church in Moulton, England. Two years after your church was organized, he stirred the association at Nottingham to enthusiasm on missions by his two sentences, "Expect great things from God, and attempt great things for God." This was in May, 1792, and in October the "Baptist Society for propagating the Gospel among the Heathen" was organized. Three years after your birth, *Dr. Thomas* and *Carey* wept upon each other's neck, though strangers, at the prospect before them, and, on June 13th, put to sea in the *Kron Princess Maria.* Two years before you, a little boy was born in Malden, and before you had completed a quarter of a century that boy set foot in Rangoon as the pioneer of American Baptist missions in Burmah. When you joined the Westfield association, he doubtless lay a prisoner at Oung-Pen-la for Jesus' sake. To these beginnings you bore witness. And this church has witnessed the triumphs of the cross until we count about 1,400 churches, about 3,000 missionaries and workers, and nearly 140,000 converts, in our churches in foreign lands. And you have witnessed like advances at home. When you came into this association, there were 1,309 members in the nineteen churches, who gave for benevolent objects $121.26. Though some of the church lights of the early days have gone out, we have to-day twenty-four churches, with 4,401 members; and last year they gave, for all mission work, $8,359.18. These are only

intimations of what this church has been witness to and a helper toward.

And now, brethren, your face is to the future. May this review inspire you to consecration and diligence. We must press to things before.

The fathers' prayers have been answered, and the gospel to-day journeys swiftly to the last dark place. We cannot pierce the future. We must march into it step by step. We must work day by day. But, oh! let us watch, while we work, for the break of the millennial day!

Our good Dr. Ashmore has reminded us of the possibilities of the next ten years in finishing up the work of getting the gospel to all people. To sleep or falter now is to prove ourselves unworthy the name we bear and undeserving the place we hold. There is a strange but almost universal feeling on the part of good men that we tread on the very edge of a new dispensation; and not a few ears are listening for the sound of chariot-wheels, and not a few eyes looking aloft for an opening heaven and descending Lord.

I congratulate you that you live at this time, and bid you enter upon the new century with your eyes eastward; for I tell you,

O'er the distant mountains breaking
Comes the reddening dawn of day.
Rise, O rise! from sleep awakening;

Rise and sing, and watch and pray;
'T is the Saviour
On his bright returning way.

With that blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue:
Christ is coming!
Come, Lord Jesus, quickly come!

DEDICATION SERMON.

By Rev. A. S. Brown.

Text, First Kings, 5—17: "And the king commanded, and they brought great stones, costly stones, and hewed stones to lay the foundation of the House."

I want you to observe, first of all, the character of this wisest of all of Israel's kings as a builder. Whether he officiated as a ruler of God's chosen people or a temple builder, it was with the same consummate skill and wisdom. Hence he taught his and all succeeding generations the necessity and importance of laying, deep and well, a good foundation, whether it is that of a temple or a noble character. That much depends upon the depth and breadth of foundation, for strength to support the superstructure, is obvious. True, much of this foundation-work is down out of sight; hence the greater temptation to slight it, by working into it some, if not much, imperfect material, to the everlasting damage of the whole building. Israel's king took good care that the foundation, down out of sight, should be worthy of the grand temple above and in sight. He was an honest builder; nothing but the best material would he accept. "Great

stone, costly stone, and hewed stone, to lay the foundation of the house." He built for the present, he built for the future, he built for time, he built for eternity, he built for man, he built also for God; no poverty of construction anywhere, from the cellar to the attic, from foundation to roof; else it would dishonor the royal builder and the eternal God to whom it was dedicated.

When the state capitol building at Hartford was in process of erection, one hundred and fifty thousand dollars being expended, the builder called a halt, that the foundation might be *laid* with greater strength to insure permanency to the whole structure. How often do we hear these moral and spiritual builders ask for great stone, of doctrinal or ethical facts, something rugged, yet broad and liberal? But never mind the costly hewed stones. This is only foundation-work, out of sight. The all-important part comes later. Hence their ethics and theology are not nicely joined together; great crevices left, that are sure to admit of, and receive, an immense amount of the sand-plaster of unwise speculation and materialistic philosophy, that will not stand the pressure and burden of elaborated and established truths, like the thin brick-walled blocks of upper New York, laid on no other foundation than a clay bottom, many of which collapsed, ere they were completed. The first storm that struck them, hurled some into ruin. How many are laying the mud-sills of hope on the shifting sand of a false philosophy, while others, like King Solomon, will admit of nothing

but the true and the tried to find a place in this foundation work. Great corner-stones for strength of character, costly stones of watchful painstaking care, hewed stone for beauty, and symmetry of construction; no coarseness or unsightly angularities, to offend the pure and refined anywhere. He who would lay a good educational foundation must secure the great stones of thorough discipline and primary training, if in the moral foundation there is a failure to get the hewed stone of temperance, chastity and virtue; whatever else may enter, it is a failure. Thus, in religion, there must be the costly stones of faith in the atonement; the substitutionary offering of the Son of God, a vicarious sacrifice for our sins, "my sins." The faith that grasps these facts, and rests there, is a good foundation against which the storms of modern science or materialistic philosophy cannot prevail. Observe the "perfection in God's work;" turn your eye which way you will, the beauty of perfection is visible everywhere, in creation, in government, in redemption, or grace. Scrutinize it as you will, perfection everywhere, whether you take the microscope and view the living web of a fly's wing, capable of two thousand motions a minute, or sweep the heavens with the telescope until, with wonder and amazement at the order and beauty of perfection, you cover your face with shame and confusion at your moral and spiritual disorder, and cry with Kepler, "Great God, I only think thy thoughts after Thee." Every atom is as perfect as this Western hemis

phere, every dew-drop that glistens in the morning sun, on the blade of grass, holds all the elements of the mighty ocean that washes our New England shores. No unimportant things, however *small*, in God's creation; no non-essentials in His government and grace. The invisible often display a greater degree of beauty than the visible. While we admire the beautiful contour of the human form, yet we know that vivisection would disclose greater marvels of construction within. God takes great care with the out-of-sight work. You say that tree is beautiful, with its upreaching branches, and outreaching boughs; but if you would see the marvels of its construction and beauty, get under the bark and see the fibrous wood, with its ten thousand channels, through which the sap is forced up and out to the farthest limb and branch. If you would find the source of its strength, get under the ground, and trace out the wonderful ramification of rootlets that absorb and drink in the proper nourishment. Ah, God's unseen foundation-work, in the small as well as the great things of nature, are perfect.

We often, especially the young, get impatient in this foundation-work; hence undue haste, often to the marring of an entire life service. Read the story of creation, and you will find there is "no haste in God's work." Who can tell the countless ages God was employed in erecting this physical temple for man's habitation, and storing it with all the necessaries for his enjoyment? "In the beginning God created the heavens and the earth,"

but who can tell how long ages ago "in the beginning" implies? Untold ages before man, in anticipation of his wants, God stored these mountain ranges with iron, copper, gold and silver, for the corner-stones of commerce, and the medium of exchange. He stored these great coal vaults with an inexhaustible supply of coal, against the day of his need. It was no after-thought with God. Seeing the end from the beginning, He knew man's needs, and made provision for his comfort.

I knew a young man in one of our New England cities who courted and married a lady without making any provision for the future, only thinking of the present. When they returned from their wedding tour, they were made happy to find the father had anticipated the young people's needs and furnished a house from cellar to attic, and supplied the pantry with provisions, the library with books, and the cellar with coal. "If we, being evil, know how to give such good gifts to our children, how much more does our Heavenly Father know how to give all good gifts, every needed blessing, to those who trust him?" Perfection is also seen in God's government; everything in perfect order. Seed time and harvest, day and night, all His gifts are timely and in order. He does not scatter His providences around, as the autumn leaves are scattered in a November gale, but with marvelous accuracy, as occasion requires. How much more is this true in God's work of grace? He laid the foundation of man's redemption down deep as human needs, and broad as is re-

quired for whosoever will, to build upon, and rest in safety, against the storm that is to try every man's work of what sort it is.

We may get a lesson from God's procedure. He did not wait until the hour of our deepest need came, before He made provision for us. I love to think God had me in His thoughts, His purpose and plan, long ages before I was, in the council chamber of Jehovah. He thought of me, not only as a part of His creation, but as a subject of His love, a trophy of His matchless grace. I came in the redemption plan, although why, I know not. God's love sought and found a reason.

Our life may, and often does, seem like a tangled skein, without a good beginning or an intelligent ending. No definite plan is seen to us; but God sees and knows. He has a purpose in us for His glory. Infinite love, omniscient wisdom, eternal faithfulness are the "great stones, hewed stones, costly stones of our salvation."

Something after this fashion are we to build, for it is God's plan; first by laying a sure foundation. Most all the failures of life are the direct result of carelessness, or, worse still, a disregard for these first things, foundation work; out of sight, true, but of vast importance, even more than the roof, however ornamental it may be, for on it rests the whole burden of the entire structure. In Hartford, in 1886, a large building was erected. A clay bank, cut down perpendicular, and a brick wall, placed within a few inches of it, without any firm stone foundation.

When the rains began to descend in the spring the clay bank gradually came against it, nor did it stop until the whole side of the building was pushed in and ruined. Thus, with many spiritual builders, who secured no great stone of Bible doctrine for a tried foundation, on which to rest as an assured fact; and when some outside pressure is brought to bear against them, they are moved from their supposed stronghold and find themselves seeking other foundations for convenience. Thus, in the course of a natural life, they have held four or five different theological views, and rested easy, as to security, in none. It is our business to build well, for we are building for God; to know whereof we affirm, and on what our faith rests; else we are despoiled of usefulness to any great extent as laborers together with God. Like taking a young fruit tree from its native soil and planting it in the nursery, then removing it to the orchard, and soon find it standing out of row with the rest, it must be pulled up and transplanted the fourth time. If it is not dead by this time, it is surely the possessor of a more tenacious life than most of us possess spiritually. At least, we are safe in our predictions that no fruit will be found on its branches. Let us bring great stone, costly stone, hewed stone, and lay deep and well a good substantial doctrinal foundation, on a tested, tried, and proven sure basis of Bible truth, so as not to be obliged to pull up our stakes and move to a broader platform, or find, when all too late, that we are on the shifting sand. Paul says: "Other

foundations can no man lay than that is laid, which is Jesus Christ;" no safety anywhere else. It is dangerous to get any imperfect material into our moral or spiritual structure; it will prove a blemish, and we shall suffer loss, "Though saved as by fire" a scar, a blemish, that will mar its beauty forever. Under the dome of the state capitol an imperfect stone, or granite block, was found insufficient to hold and sustain the immense pressure; hence it cracked, and made an unsightly blemish. One hundred and fifty thousand dollars damage was claimed; so great a damage was a single flaw. The building was in no danger of falling, for it was on a good foundation; but its beauty was marred. Alas! how many are building on a good foundation, but allow questionable, if not altogether imperfect, material to find a place in the superstructure? Creeds, and practices of men, rather than the sure doctrines of Jesus Christ, it mars and damages the whole spiritual edifice, and in so far will suffer a commensurate loss.

Beloved, let us strive for a large, substantial, inner experience. Dig deep until we strike the artesian streams of God's grace; then shall we have a perpetual, overflowing, fountain of joy and gladness. It is said Xavier made innumerable converts in India, by going through the streets with a pail and brush sprinkling the people as he passed along. Oh, friend, we need a deeper work of grace than that. A more sure foundation, if we would hold on, hold up and hold out to the end. We need to be baptized

into the almighty grace of God, until the crimson tide has rolled over us, and we are dyed in the deep color of everlasting love; thus it is also true in building up a church; it must be founded on nothing less or more than God's eternal truth, as revealed in His word. Its doctrines, its ordinances, its practice, must be the great stones, costly stones, hewed stones for her foundation. What laxity is often exhibited in too great haste to build rapidly, almost losing sight of the necessity of building well for the future. In our late war, sometimes the enemy would bring the Union army to an unexpected and sudden engagement, when in haste the Union troops would roll up a fort of cotton bales for a defence. Well, now, cotton bales are good material for rapid building, but cotton forts are of little account; will give promise of shelter from the storm of lead, but will soon go down; while shot and shell and cannister, hurled against the forts of stone masonry, will rattle from their impregnable walls, like beans from the slopes of Gibralter. What we want is great living stones, made gloriously alive by the power of the Holy Ghost, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. This is the only wise method, for it is God's plan.

"Be ye strong," spiritually strong, doctrinally sound, practically unwavering, substantially immovable. Make the inner and unseen as perfect as the outer or seen; a pure heart, as well as clean hands, before God, for the

thoughts of the heart are all known to Him, as well as the acts of the hands.

Michael Angelo, carving a statue that was to be placed in a niche in the wall, was asked why he was so particular with the carving on the back, seeing it was out of sight, when the great sculptor replied, "I am carving for the gods, and they see within and behind the wall." So the omniscient eye of Jehovah sees within and behind every motive; and, laying the motive by the side of the act, He judges righteously. May God help us bring great stone, costly stone and hewed stone, and build wisely for God, and heaven.

LETTERS.

SILVER LAKE, MASS., January 13, 1890.

Dear Pastors and Brethren:

Upon receiving your kind invitation to be present and bear a part in the sacred and affecting services, in observance of the Centennial of the Granville Baptist Church, my heart responded, that nothing earthly could be more gratifying. But for two weeks I have been confined to my home by sickness, from the prevailing epidemic. Yet in my weakness I cannot forbear writing somewhat, touching my short ministry with you from May to November, 1881. I entered a field earnestly and faithfully cultivated by the labors of our beloved brother, Rev. D. A. Dearborn. It was my delight to see the deep and affectionate hold that he, with his beloved wife, had upon your hearts. He had sowed, he had reaped, he had garnered; but in the last, there lacked completion. The Lord gave me to see quite a number standing at the door of entrance to the church, professing themselves to be Christians, and yet neglecting to take upon themselves the yoke of Christ, in the Solemn Covenant of true Christian Obligations. My heart was deeply moved. I wept and prayed, and prayed and wept. I could see with plainess my calling: trusting in God, I preached and labored with this end in view.

My themes of discourse were : God, as a positive Being.—His word and promises as positive Truth.—His requirements as positive in their obligations, unto one and all who would with honor, and acceptance to God, bear the sacred name of Christian before the world. The lurking places were lain bare and individuals confronted in public and private labor, until they were constrained to give up the ghost of a false and fruitless profession, or if true, to come forward llke true sons and daughters of God, and appropriate the garment of espousal to Christ, by a formal unity in Christian Fellowship, as shown by the Word.

In all of this work I was heartily seconded by the officers and membership of the church. God was pleased to signally bless our combined and united labors. July 3, of that year (a day never to be forgotten by those living witnesses), we crowded around the baptistery amid yonder hills, and Sisters Mrs. G. D. Felton, Mrs. L. Gibbons and Miss Emma Randall, were formally united to Christ, and buried with Christ in Baptism. O sacred, hallowed scene! Like a dove did the Holy Spirit brood over that wave and over those souls. With what holy fervor did those two aged sisters grasp hands, and linger upon that endeared spot. Are they with you to-day? Dear aged ones of Jesus; with what a halo of joyful light must your countenances be surrounded. as you recall that sacred hour of your espousals. All rejoiced; many wept with joy. If there was one who rejoiced over another, it was dear Father Felton, as he led his loved companion to my hands

at the water's side; with what a fullness of holy thankfulness and praise did he receive her anew; even as one from the grave. But however tempted, I must not linger here. This event, as I humbly trusted, opened the way for further fruitage. August 5, two more followed the example so gloriously hallowed. Then, October 2, four others brought up the rear in triumphal praises to the King of Zion. Of these last, your devoted and worthy clerk is one. All, I hope and trust are honoring their profession. Thus was God proved, and thus and much more did God prove himself unto us. Soon after, sickness in my family compelled my departure. Rich had been our experience of God's presence with us and sad was the hour of our parting. Ours was the unity of love; I loved the church; I loved Father and Mother Felton, with whom I had spent so many sacred hours; I loved the Deacons as true office bearers in the church; I loved the members, old and young in the true love and sacred tie of Christian brotherhood; I believe in turn the church loved me, and honored me with true affection and esteem. Upon no portion of my ministry do I more delight to linger than that brief space in which I labored in your midst. My prayers are still with you for your blessing and up-building. I can join hands heartily with Brother Dearborn and the pastor following me, in united prayer and desire for your good. Much, very much ground have I left untouched; but my weakness and your weariness calls for a close. O glorious assembling of yourselves together! may God crown

it with his special favor, that even the absent ones may feel and realize the great outflows and onflows of his rich grace. As your notes of praise swell from devoted tongues, may your hearts, aye, your very souls, be lifted unto a holy contemplation of that grand and glorious gathering, where all remnants of the great Christian Brotherhood shall assemble and behold the King in his beauty. O sacred day of holy greetings! Farewell! Dear loved ones of Jesus, Farewell! If not here—yet there; there may we meet, where in the holy clasps of a sacred and eternal reunion, we shall never hear the tolling knell of separation. May great grace abide with you all.

Yours in the holy and sacred bonds of the union and fellowship of Jesus Christ.

C. L. THOMPSON.

LELAND UNIVERSITY, NEW ORLEANS, Dec. 27, 1889.

To the Baptist Church, Granville, Mass.:

DEAR BRETHREN:—You are in a few days to observe the Centennial of the history of our church, and as it is impossible for me to be with you on that occasion, as I should be delighted to do, I am very glad to respond to a suggestion that I send you a few words of fraternal greeting by letter. It is a cause of gratification to me that, after having had my membership in quite a number of churches during the intervening years, my name should now be again enrolled with this church, into which I was received when I was baptized.

More than a quarter of the century over which we now

look back has passed since I became a member of the church, and there are, perhaps, a very few among you who can include half of it in a personal survey; but while more than half the membership, probably, has changed since my first connection with the church, nearly all of it has been received since the middle of the century, and no one who joins in this celebration can remember when the church had its beginning one hundred years ago. Yet it is, we believe, as fully alive and as vigorous to-day as it has been at any period of its history. There is thus an analogy between the life and growth of a church and that of a human body. The latter lives and grows by the constant death and removal of the material of which it is composed, while new material is as constantly supplied to take its place; and none of our bodies—if we have lived upwards of twenty-five years—contain to-day any of their original constituent atoms. This continual death of its individual molecules, is absolutely necessary to the vigorous life of the whole body. May it not be just as essential to the continued health and vigor of a church, that its individual members should, one by one, either by death or by removal, drop out of its constituency to have their places filled by others? Thus the church may live and enjoy the vigor and strength of youth for a hundred years. We are apt to mourn, when an efficient laborer is taken from us, as though the life of the church was endangered by the loss; but it often happens that such a loss at once calls out and develops new talent that would otherwise have

continued to lie dormant, and thus the spiritual life of the church is increased rather than diminished. It is the Master's way of keeping the church alive. Let us learn the lesson well, that our faith be not shaken in what may sometime seem a discouraging hour.

We believe that as disciples of Christ we have a great mission and a corresponding responsibility. This we share, as Baptists, with all other evangelical denominations. But we also, as Baptists, have an additional responsibility. We have a mission, as a denomination, to hold up before the world certain doctrines and practices that we believe the Master has commissioned us to maintain, but in respect to which our brethern of other churches are not yet in harmony with our views. Our attitude towards them should always be one of Christian confidence and affection, ready to join hands with them in every good work, but never one by which our peculiar beliefs are compromised. We are not—at least we ought not to be—Baptists from mere convenience or force of circumstances, but because we have reasons that compel us, in obedience to our conscience, to be so. Still more, in our attitude before the world, we must stand fast and firm by our colors, never allowing the line which divides the church from the world to grow indistinct, but maintaining with aggressive earnestness the truth in regard to repentance and faith and righteous living. Union among denominations should not be sought by going down the mountain about whose sides they are grouped. The nearer the broad base we get, the fur-

ther apart we shall be. Let us rather press upward to the narrow summit where truth is enthroned, and when we all reach that point, there will be union. If we believe that as Baptists we are nearer that summit than others, let us draw them upward into union with us. The marvelous growth of our denomination, and the still more marvelous growth of our doctrines in other denominations, encourages the expectation of ultimate union on this plan.

Union with the world is not for a moment to be desired. The church that becomes broad and liberal, in the common acceptation of these terms, for the sake of gathering in the world, will itself become entangled, if not lost, in the world.

Let us learn these lessons also.

With earnest prayers for the greatest prosperity of the church in the years to come, I am,

Yours in Christian fellowship,

GEORGE H. FELTON.

MOUNT VERNON, MAINE, January 13, 1890.

To the Baptist Church, Granville, Mass. :

DEAR BRETHREN :—I am in receipt of your kind invitation to be present and participate in your Centennial celebration.

I would be glad to accept it were I conveniently near, but I have got so far down East that I feel obliged to forego the privilege and pleasure of being with you.

One hundred years in the life and history of a living

country church in New England! I have been trying to estimate something of its worth to our own land and to the world at large; how much it has contributed to the life and power of many urban churches; and how much of its best young life has gone to develop all that is best in society and state, on our Western plains and even the Pacific slope. And then I think of all that is wrought into the life of the community in which the church exists. I think, too, of the very many who have left this church here below for the home in the Father's house of many mansions; and who shall say that the existence of such a church, for such a period of time and for such ends, is unimportant?

I rejoice in your present prosperity, and I trust that in the new century of life upon which you now enter, the church may enjoy a larger and richer prosperity than ever before. May all its members ever walk in the truth, and may all its ministers ever faithfully hold forth "the word of life."

Fraternally yours,

H. M. HEYWOOD,

ROCKVILLE, R. I., January 12.

My Dear Brother James:

Your favor of the 6th inst., inviting me to a participation in the Centennial observance of your church has been duly received. It would give me very great pleasure to meet with the dear brethern of Granville and enjoy the exercises of the occasion; but "la grippe" arrived in Rockville

before your kind invitation and claims so much of our attention, and the attention of the community, as to make it quite impracticable to leave home. Indeed, the trouble is so prevalent as to render it quite unsafe for those who are well to leave home for any length of time. I really regret that I am not able to be present with you, for I have promised myself much pleasure ever since I learned your purpose of observing your Centennial. Trusting that God will be with you, and make the occasion one of great and lasting blessing, and that the dear little church in Granville will continue to grow and prosper under the approving smiles of our Heavenly Father, I am,

Your brother in the Lord Jesus,

ALEXANDER McLEARN.

MASSACHUSETTS BAPTIST CONVENTION.

TREMONT TEMPLE,

BOSTON, MASS., January 14, 1890.

Dear Brother Smith :

I cannot leave to go to Granville to-morrow. I am much disappointed. Hoped to have been present with old friends and hear of the days of Adam Hamilton, Ira Tuck and John Leland.

I never break an engagement I can avoid. Hope you will have a blessed day. Tell the Granville people nothing but dire necessity keeps me.

Fraternally,

W. H. EATON.

WARNER, N. H., January 13, 1890.

T. A. James—Dear Brother:

I thank you for your very cordial invitation to attend the Centennial of the Babtist Church in Granville. I shall be unable to come, but trust it will be a joyous occasion, and that you will be encouraged to step bravely into the next century, for Christ and humanity.

Yours truly,

ROBERT BENNETT.